



# ICONS OF WALES EICONAU CYMRU

# SCULPTING THE HISTORY OF WALES



Icons of Wales is an Open University booklet that complements the major BBC Cymru Wales television series The Story of Wales, and the BBC Radio Wales series Histories of Wales, which have been produced in partnership with The Open University. It provides a further opportunity to consider how the history of Wales has been constructed.

A map showing the places mentioned can be found on the back of this booklet.

You can find out more by visiting  
[open.edu/openlearn/storyofwales](http://open.edu/openlearn/storyofwales)

How do we understand the history of a people or of a nation? This question regularly confronts not only professional scholars writing history books, but also educators deciding what will be taught in schools, politicians seeking to draw lessons for the future from recent times, and broadcasters aiming to convey a complex past in a finite number of time-limited episodes. Answers to it must identify issues of definition, timescale and direction: how the people concerned are identifiable and distinctive, when the nation's history started, and whether the nation is progressing or in decline. Resolving these topics is only ever provisional, for a specific moment in time, and is liable to be overturned and rendered irrelevant later on. What we glean from the study of history is not so much a set of 'facts', or a package of 'correct' meanings that may be distilled by those

with the appropriate skill set, as an inquisitive and inquiring mind, an instinct to pose the questions we must always ask of the past.

In this booklet we examine the history of the people of Wales through a single lens: the decision that was made, on the eve of the First World War, to try to represent physically the Welsh past through eleven statues in Serravezza marble, situated in the finest Welsh public building of the era, and in what was then Wales's newest and largest city. The Welsh Historical Sculpture in Cardiff's City Hall was a self-conscious statement by some of the most powerful figures in Welsh public life to define Wales's past, present, and future. This act of what we would today call 'public history' involved making choices: about which subjects to include and exclude, which themes to highlight, and how best to encapsulate those themes in the form of 'ten great men' and 'one great woman'.

The results are a representation both of Wales's history and of Welsh society at that time. The choices made then are unlikely to be the choices we would make now, and this can help explain how Welsh society and the understanding of Wales's past has altered over the last hundred years. To the Welsh Outlook magazine, when the sculptures were unveiled in 1916, in the middle of the war against Germany, the statues were 'a great treasure', representing 'both historically and spiritually the life of the Welsh people, whose spirit is the same to-day, yesterday, and for ever - the spirit of freedom, hatred of intolerance, and a power to see beauty even through pain and suffering'. Read on ... you may agree.

# CERFLUNIO HANES CYMRU



Mae Eiconau Cymru yn llyfrynn gan y Brifysgol Agored sy'n ategu'r gyfres deledu fawr The Story of Wales gan BBC Cymru Wales a'r gyfres radio Histories of Wales gan BBC Radio Wales, a gynhyrchwyd mewn partneriaeth â'r Brifysgol Agored. Mae'n darparu cyfle pellach i ystyried sut y lluniwyd hanes Cymru. Gellir gweld map ar gefn y llyfrynn hwn sy'n dangos y lleoedd a grybwyllir.

Gallwch ddysgu mwy drwy fynd i  
[open.edu/openlearn/storyofwales](https://open.edu/openlearn/storyofwales)

Sut ydym yn deall hanes pobl neu genedl? Yn ogystal â bod yn fater i'w ystyried gan ysgolheigion proffesiynol sy'n ysgrifennu llyfrau hanes, caiff y cwestiwn hwn ei ystyried gan addysgwyr wrth benderfynu ar faes llafur ysgolion, gan wleidyddion sydd am ddysgu gwersi at y dyfodol o'r cyfnod diweddar, a chan ddarlleddwyr sy'n ceisio cyfleo gorffennol cymhleth mewn nifer cyfyngedig o benawdau o fewn amser penodol. Rhaid i'w atebion nodi materion o ran diffiniad, amserlen a chyfeiriad: sut y gellir adnabod y bobl dan sylw a beth sy'n eu gwneud yn arbennig, pryd y dechreuodd hanes y genedl, a ph'un a yw'r genedl ar gynnydd neu ar drai. Dim ond dros dro y gellir byth ateb y cwestiynau hyn, ar gyfer adeg benodol mewn amser, ac mae'n bosibl y caint eu disodli neu eu hysgubo i ebargofiant maes o law. Yn hytrach na chyfres o 'ffeithiau' neu becyn o ystyron 'cywir' y gellir eu canfod gan y sawl sy'n meddu ar y sgiliau priodol, yr hyn a gawn drwy astudio hanes yw meddwl

chwilfrydig ac ymchwilgar, a grefft i ofyn y cwestiynau y dylid bob amser eu gofyn am y gorffennol.

Yn y llyfrynn hwn rydym yn archwilio hanes y Cymry ar sail y penderfyniad a wnaed, ar drothwy'r Rhyfel Byd Cyntaf, i geisio cynrychioli gorffennol Cymru mewn 11 o gerfluniau marmor Serraveza, a leolwyd yn adeilad cyhoeddus Cymreig mwyaf ysbennydd yr oes, yn y ddinas fwyaf newydd a mwyaf ei maint yng Nghymru. Roedd Cerfluniau Hanesyddol Cymru yn Neuadd y Ddinas, Caerdydd yn ddatganiad hunanymwybodol gan rai o bobl rymusaf bywyd cyhoeddus Cymru er mwyn diffinio gorffennol, presennol a dyfodol y genedl. Roedd y weithred hon o'r hyn a elwir bellach yn 'hanes cyhoeddus' yn golygu gwneud dewisiadau: ynglŷn â phwy i'w cynnwys neu beiddio â'u cynnwys, pa themâu i'w hamlygu, a'r ffordd orau o grynhai'r themâu hynny ar ffurf 'deg gŵr o fri' ac 'un fenyw o fri'.

Mae'r canlyniadau yn cynrychioli hanes Cymru a'r gymdeithas Gymreig ar y pryd. Mae'n annhebygol y byddem yn dewis yr un bobl pe bai'r cerfluniau'n cael eu codi heddiw, a gall hyn helpu i egluro sut y mae'r gymdeithas Gymreig a'r ddealltwriaeth o orffennol Cymru wedi newid dros y ganrif ddiwethaf. Ym marn y cylchgrawn Welsh Outlook, pan ddadorchuddiwyd y cerfluniau yn 1916, ar anterth y rhyfel yn erbyn yr Almaen, roedd y cerfluniau yn drysor gwerthfawr, a oedd yn cynrychioli 'both historically and spiritually the life of the Welsh people, whose spirit is the same to-day, yesterday, and for ever - the spirit of freedom, hatred of intolerance, and a power to see beauty even through pain and suffering'. Darllenwch fwy... mae'n bosibl y byddwch yn cytuno.

# THE WELSH HISTORICAL SCULPTURE

By the beginning of the twentieth century Cardiff was, by some distance, Wales's largest town. With over 164,000 residents it had outstripped Swansea (95,000), Merthyr Tydfil (69,000), and Newport (67,000), all of which had been bigger than Cardiff within living memory. Wales, as a stateless nation, had no official capital, but the geographical and historic claims of Aberystwyth (home of the National Library of Wales), Caernarfon (site of the 1911 Investiture of the Prince of Wales), and Machynlleth (location of the parliaments of Owain Glyndŵr), alongside those of the prosperous ports of Swansea and Cardiff, had all been advanced.

In 1905 Cardiff obtained city status, which some held to be recognition of its suitability as the Welsh capital. That did not happen until 1955, but in 1906 City Hall was opened, located within the elegant Cathays Park. By 1910, the suggestion had been made that City Hall was an appropriate home for a Welsh 'Valhalla': a term derived from Norse mythology, denoting a palace for dead heroes, and a reference to the ninety-six statues then lining Berlin's Siegesallee, and to 'halls of fame' in Regensburg and Munich.

The idea received a muted welcome. For some, Cardiff's geographical location and evident cosmopolitanism compromised its suitability as a venue. Others were resentful of the city's nouveaux riches and naked ambition. One argument was that 'the racial differences between North and South Wales are so great' as to rule out having a single 'national monument' anywhere.

Undeterred, the coal owner D. A. Thomas agreed to finance ten statues of 'men eminent in the history of Wales'. The Western Mail, self-proclaimed 'national newspaper of Wales', ran



a competition inviting the public to nominate their choice of subjects. Candidates had to have died before the beginning of the reign of Queen Victoria (1837).

In 1913 a panel of adjudicators made the final decisions, adding an eleventh statue to the list a year later. By the time the statues were ready in October 1916, Britain was at war, and the Classical neutrality of a 'Pantheon' was preferred to the Germanic associations of a 'Valhalla'. Thomas had been ennobled as Baron Rhondda of Llanwern, and David Lloyd George, then Secretary of State for War but only weeks away from becoming Prime Minister, performed the unveiling. In thanking Thomas for his gift, Cardiff City Council neatly captured the mood of the time, claiming that the 'imposing statues, representative as they are of the genius, scholarship, culture, martial spirit, and religious enthusiasm of a gallant race, will ever bear tribute to the part which Wales has borne in the civilizing and elevating influences of the Empire'. So who was chosen?



# CERFLUNIAU HANESYDDOL CYMRU

Caerdydd oedd tref fwyaf Cymru, o bell ffordd, erbyn dechrau'r ugeinfed ganrif. Gyda thros 164,000 o drigolion roedd wedi tyfu'n fwy nag Abertawe (95,000), Merthyr Tudful (69,000) a Chasnewydd (67,000), a fu oll yn fwy o faint na Chaerdydd o fewn cof. Fel cenedl ddi-wladwriaeth, nid oedd gan Gymru brifddinas swyddogol, ond yn sgîl eu honiadau daearyddol a hanesyddol awgrymwyd Aberystwyth (cartref Llyfrgell Genedlaethol Cymru), Caernarfon (lle yr arwisgyd Tywysog Cymru yn 1911) a Machynlleth (lleoliad seneddau Owain Glyndŵr) yn ogystal â phorthladdoedd ffyniannus Abertawe a Chaerdydd.

Rhoddyd statws dinas i Gaerdydd yn 1905, ac roedd rhai o'r farn bod hyn yn gydnabyddiaeth ei bod yn addas fel prifddinas Cymru. Ni ddigwyddodd hynny tan 1955, ond agorwyd Neuadd y Ddinas yn 1906, yn lleoliad cain Parc Cathays.

Erbyn 1910, awgrymwyd bod Neuadd y Ddinas yn gartref priodol ar gyfer 'Valhalla' Cymreig: mae Valhalla yn air sy'n deillio o fytholeg Lychlynnaidd sy'n golygu palas ar gyfer arwyr meirw, a chyfeiriad at y 96 o gerfluniau ar hyd Siegesallee ym Merlin, a'r orielau o enwogion yn Regensburg a Munich.

Nid oedd fawr o frwdfrydedd dros y syniad. Yn nhyb rhai, roedd lleoliad daearyddol Caerdydd a'i gosmopolitaniaeth amlwg yn golygu nad oedd yn lleoliad addas. Roedd eraill yn teimlo'n ddig tuag at newydd gyfoethogion y ddinas a'u huchelgais powld. Un o'r dadleuon oedd nad oedd yn bosibl cael un gofeb genedlaethol yn un man oherwydd y gwahaniaethau hiliol mawr rhwng y Gogledd a'r De.

Er hynny, cytunodd y glofeistr D. A. Thomas i dalu am 10 cerflun o enwogion hanes Cymru. Cynhaliodd y Western Mail, sef papur cenedlaethol honedig Cymru, gystadleuaeth yn gwahodd y cyhoedd i enwebu ei ddewisidiadau. Roedd yn rhaid i'r sawl a ystyriwyd fod wedi marw cyn dechrau teyrnasiad y Frenhines Fictoria (1837).

Gwnaethpwyd y penderfyniadau terfynol gan banel o feirniaid yn 1913, gan ychwanegu'r unfed cerflun ar ddeg at y rhestr flwyddyn yn ddiweddarach. Erbyn i'r cerfluniau gael eu

dadorchuddio ym mis Hydref 1916 roedd y Rhyfel Mawr ar ei hanterth, felly er mwyn adlewyrchu niwtraliaeth y byd clasurol penderfynwyd cyfeirio at yr oriel fel 'Pantheon' yn hytrach na fel 'Valhalla' sydd â chysylltiadau Almaenig. Urddwyd Thomas yn Farwn Rhondda o Lanwern, a dadorchuddiwyd y cerfluniau

gan David Lloyd George, sef yr Ysgrifennydd Gwladol dros Ryfel bryd hynny ond a fyddai'n cymryd yr awenau fel Prif Weinidog o fewn ychydig wythnosau. Wrth ddiolch i Thomas am ei rodd, crisiai odd Cyngor Dinas Caerdydd ysbyrd yr oes gan honni bod yr 'imposing statues, representative as they are of the genius, scholarship, culture, martial spirit, and religious enthusiasm of a gallant race, will ever bear tribute to the part which Wales has borne in the civilizing and elevating influences of the Empire'. Felly pwyl a ddewiswyd?



# SAINT DAVID AND GERALD OF WALES



The earliest subjects are Saint David (Dewi Sant), patron saint of Wales, and Giraldus Cambrensis, usually known as ‘Gerald of Wales’. Separated in time by five centuries (David died no later than 601, Gerald was born c.1146), they are united by their associations with Christianity and with Pembrokeshire. In the scheme of the Welsh Historical Sculpture, David was held to represent ‘early Christianity and national unity’, Gerald ‘culture and patriotism’.

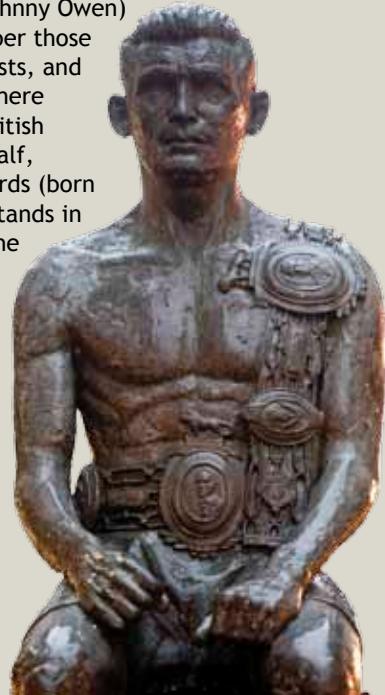
David would still be a strong candidate for heroic status in today’s Wales, but relatively little is known about his life. Since the eighteenth century his saint’s day (1 March) has been celebrated, although it is not known whether that relates to his birth or death. The historic legend that, when he preached at Llanddewi Brefi, the ground rose beneath him so that he could be heard and seen by all around, is understandably regarded with scepticism in a secular age. Bones discovered at his cathedral in the nineteenth century, believed to be those of David himself, have been carbon dated to at least six centuries after his death. Many of the stories that surround David date from a biography written in the late eleventh century at a time of great political turbulence. Its account of David’s conception – that his mother was a nun raped by his father, the King of Ceredigion – tends not to be recounted in school assemblies.

Gerald was born in Manorbier Castle, but reputedly preferred building sandchurches to sandcastles on the nearby beach! His uncle was the Bishop of St David’s, and Gerald expected to succeed him, only to be disappointed

by Henry II. Henry did take Gerald on as his clerk, giving him the opportunity to write detailed narratives observing political events and social customs in the British Isles. A further bid for the Archbishopric of St David also failed: Gerald mobilised patriotic sentiment, but in doing so aggravated English suspicion that he was too closely associated with powerful Welsh interests. His greatest legacy remains his writings.

Few statues of Welsh religious leaders have been erected since 1916. In the twenty-first century only nine per cent of Welsh people attend a place of worship, below the figure for England. Sociologists have argued that spectator sports now play a role in society comparable with that of religion in the past. If that is so, then we may identify secular shrines in Wales’s boxing capital, Merthyr Tydfil, where statues of pugilists (Eddie Thomas, Howard Winstone, Johnny Owen)

just outnumber those of industrialists, and in Cardiff, where Wales and British Lion scrum half, Gareth Edwards (born 1947), now stands in bronze – in the St David’s shopping centre.

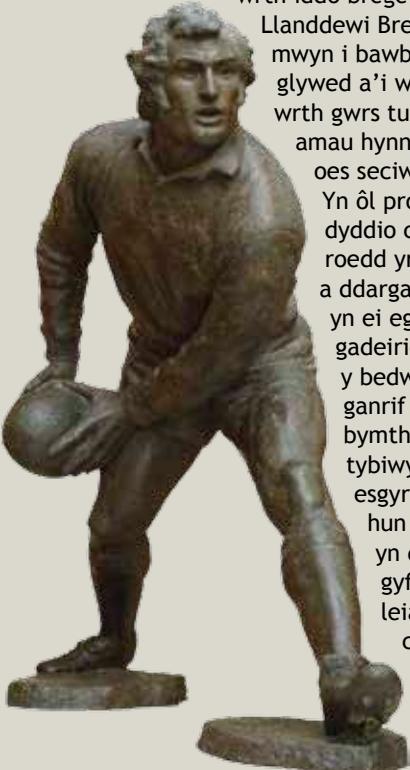


# DEWI SANT A GERALLT GYMRO

Yr enwogion cynharaf yw Dewi Sant, nawdd sant Cymru, a Giraldus Cambrensis, sef 'Gerallt Gymro'. Er bod pum canrif yn eu gwahanu (bu farw Dewi erbyn 601, a ganed Gerallt tua 1146), mae eu cysylltiadau â Christnogaeth a Sir Benfro yn gyffredin i'r ddua. O ran Cerfluniau Hanesyddol Cymru, tybiwyd bod Dewi yn cynrychioli 'Cristnogaeth gynnar ac undod cenedlaethol' a bod Gerallt yn cynrychioli 'diwylliant a gwladgarwch'.

Byddai Dewi yn ymgeisydd cryf o hyd ar gyfer statws arwrol yn y Gymru gyfoes, ond ychydig iawn a wyddom am ei fywyd. Dathlywyd ei ddydd Gŵyl (1 Mawrth) ers yddeunawfed ganrif, er na wyddys a yw'r dyddiad hwn yn ymneud â'i enedigaeth neu ei farwolaeth. Yn ôl ei fuchedd, cododd y ddaear o dan ei draed wrth iddo bregethu yn

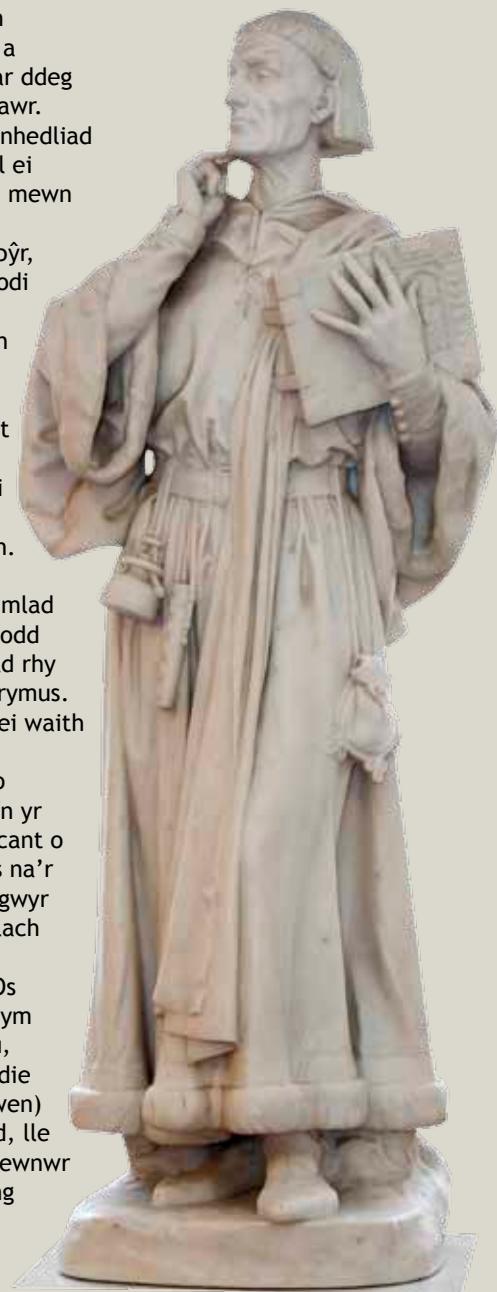
Llanddewi Brefi er mwyn i bawb allu ei glywed a'i weld, ond wrth gwrs tueddir i amau hynny mewn oes seciwlar. Yn ôl profion dyddio carbon, roedd yr esgyrn a ddarganfuwyd yn ei eglwys gadeiriol yn y bedwaredd ganrif ar bymtheg, y tybiwyd mai esgyrn Dewi ei hun oeddent, yn dod o gyfnod o leiaf chwe chanrif ar ôl ei



farwolaeth. Mae llawer o'r straeon sy'n ymneud â Dewi yn deillio o'i fuchedd a ysgrifennwyd ddiwedd yr unfed ganrif ar ddeg mewn cyfnod o gynnwrf gwleidyddol mawr. Tueddir i beidio ailadrodd y stori am genhedliad Dewi - sef i'w fam a oedd yn lleian gael ei threisio gan ei dad, Brenin Ceredigion - mewn gwasanaethau ysgol.

Ganed Gerallt yng Nghastell Maenorbyr, ond yn ôl y sôn roedd yn well ganddo godi eglwysi tywod na chestyll tywod ar y traeth cyfagos! Roedd Esgob Tyddewi yn ewyrth iddo a'r disgwyl oedd y byddai Gerallt yn ei olyn, ond fe'i siomwyd gan Frenin Harri'r Ail. Cyflogwyd Gerallt fel cleric gan Harri, gan roi'r cyfle iddo ysgrifennu teithlyfrau manwl yn arsylwi ar ddigwyddiadau gwleidyddol ac arferion cymdeithasol Ynyssoedd Prydain. Methodd cais arall am Archesgobaeth Tyddewi hefyd: ysgogodd Gerallt ymdeimlad gwladgarol, ond wrth wneud hynny cododd amheuon ymhlið y Saeson fod cysylltiad rhy agos rhyngddo a buddiannau Cymreig grymus. Mae Gerallt yn fwyaf enwog oherwydd ei waith llenyddol.

Prin iawn yw'r cerfluniau a godwyd o arweinwyr crefyddol Cymru ers 1916. Yn yr unfed ganrif ar hugain, dim ond naw y cant o bobl Cymru sy'n mynd i addoldy, sy'n is na'r ffigur ar gyfer Lloegr. Mae cymdeithasegwyr wedi dadlau bod gwyliau chwaraeon bellach yn cyflawni rôl gymdeithasol y gellir ei chymharu â chrefydd yn y gorffennol. Os felly, gallwn nodi cysegrfeydd seciwlar ym Merthyr Tudful, prifddinas paffio Cymru, lle ceir mwy o gerfluniau o baffwyr (Eddie Thomas, Howard Winstone a Johnny Owen) nag o ddiwydianwyr, ac yng Nghaerdydd, lle saif cerflun efydd o Gareth Edwards, mewnwr Cymru a'r Llewod (a aned yn 1947) - yng nghanolfan siopa Dewi Sant.



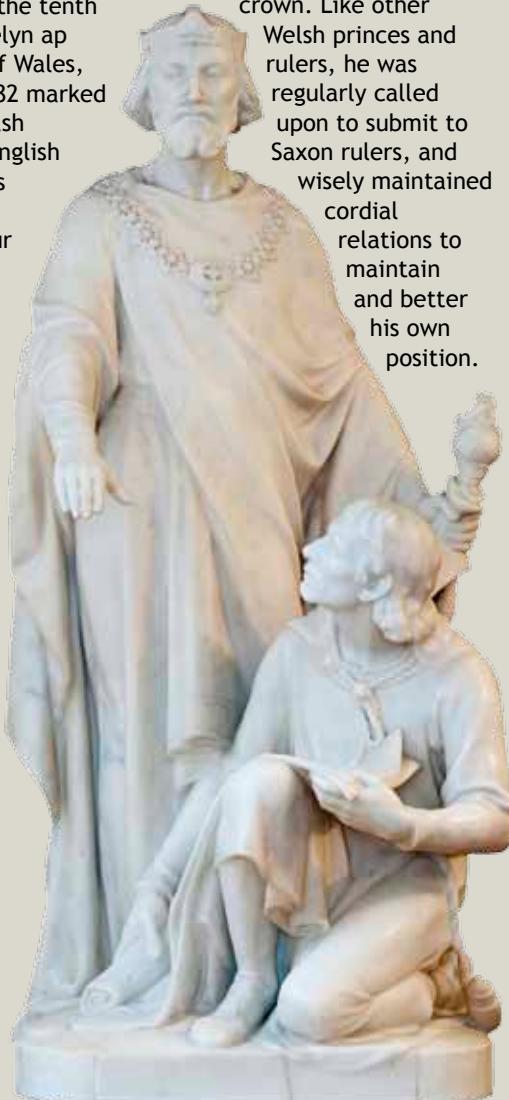
# HYWEL DDA AND LLYWELYN AP GRUFFUDD

Spirituality is replaced by the blessings and temptations of political power when we examine our next two figures: Hywel Dda ('Howell the Good'), King in (not of) Wales in the first half of the tenth century, and Llywelyn ap Gruffudd, Prince of Wales, whose death in 1282 marked the end of any Welsh independence of English rule, also known as 'Llywelyn ein Llyw Olaf' ('Llywelyn our Last Prince').

Hywel's power base was Deheubarth in south-west Wales, but he extended his control over the kingdom of Gwynedd and other parts of Wales in the 940s, and may have minted his own coinage. Hywel's greatest legacy was his codification of Welsh laws, only fully superseded by English law in the sixteenth century. Although his legal code was not as coherent or comprehensive as has sometimes been claimed, it remained a touchstone of

Welsh identity and a source of national legitimacy long after Hywel's death (949/50).

Hywel neither ruled all of Wales nor was he entirely independent of the English crown. Like other Welsh princes and rulers, he was regularly called upon to submit to Saxon rulers, and wisely maintained cordial relations to maintain and better his own position.



Llywelyn, three hundred years later, followed Hywel in engineering a situation, if only temporarily, in which he held sway over much of Welsh territory. Through a mixture of military conquest and political persuasion he gained recognition as Prince of Wales, not only by his fellow Welsh lords, but also (in 1267) by Henry III of England.

But Llywelyn's authority in the Welsh march (covering south-east Wales and much of the borderlands with England) was never uncontested, and his brothers intrigued against him. A new king, Edward I, reduced his power in 1277. Five years later, Llywelyn was killed in battle at Cilmeri near Builth. Within a year any vestiges of Welsh independence had been extinguished, and the next Prince of Wales was the Caernarfon-born son of the English king, later Edward II.

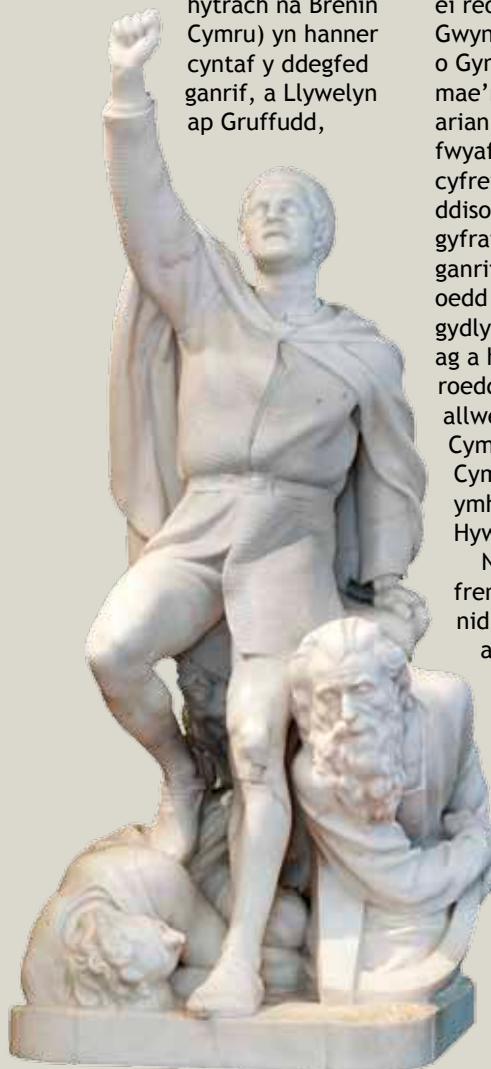
Cultural historian Peter Lord has claimed that Henry Pogram's statue of Llywelyn has had 'the greatest impact on public consciousness' of all those in the Welsh Pantheon, the figure's clenched fist imitated by the young campaigners of Cymdeithas yr Iaith Gymraeg, the Welsh Language Society.

The public ballot of 1913 revealed that Llywelyn's grandfather, Llywelyn ap Iorwerth, commonly known as 'Llywelyn the Great', who had also sought to unite Wales, had been a more popular choice. However, the adjudicators decided that they only needed one prince of Gwynedd, and plumped for the one who, dying in battle rather than in bed, best suited their chosen theme of 'heroism and sacrifice'.

# HYWEL DDA A LLYWELYN AP GRUFFUDD

Bendithion a themtasiwn grym gwleidyddol yn hytrach na bywyd ysbrydol sy'n cael sylw wrth i ni ystyried y ddau arwr nesaf: Hywel Dda (Hywel ap Cadell), Brenin

ying Nghymru (yn hytrach na Brenin Cymru) yn hanner cyntaf y ddegfed ganrif, a Llywelyn ap Gruffudd,



Tywysog Cymru, a elwir hefyd yn 'Llywelyn ein Llyw Olaf' am i'w farwolaeth yn 1282 nodi diwedd annibyniaeth Cymru.

Roedd Hywel yn perthyn i linach y Deheubarth yn y de-orllewin, ond ehangodd ei reolaeth dros deyrnas Gwynedd a rhannau eraill o Gymru yn y 940au, ac mae'n bosibl iddo fathu ei arian ei hun. Mae Hywel yn fwyaf enwog am godeiddio cyfreithiau Cymru, a ddisodlwyd yn llawn gan gyfraith Lloegr yn yr unfed ganrif ar bymtheg. Er nad oedd ei gyfreithiau mor gydlynol na chynhwysfawr ag a honnwyd ar adegau, roeddent yn parhau yn rhan allweddol o hunaniaeth Cymru ac yn dystiolaeth bod Cymru yn genedl go iawn ymhell wedi marwolaeth Hywel (949/50).

Nid oedd Hywel yn frenin ar Gymru gyfan ac nid oedd ychwaith yn gwbl annibynnol ar goron

Lloegr. Fel tywysogion a llywodraethwyr eraill Cymru, bu'n rhaid iddo dalu gwrogaeth yn rheolaidd i llywodraethwyr y Sacsoniaid, ac roedd yn ddigon doeth i gynnal cydberthnasau da er mwyn cadw ac atgyfnerthu ei safle ei hun.

Dri chan mlynedd yn ddiweddarach,

olynwyd Hywel gan Llywelyn a lwyddodd i ymestyn ei rym, dros dro, dros rannau helaeth o Gymru. Drwy gyfuniad o goncwest filwrol a pherswâd gwleidyddol cafodd ei gydnabod yn Dywysog Cymru, gan Frenin Lloegr Harri'r Trydydd (yn 1267), yn ogystal â chan arglwyddi Cymru.

Ond nid oedd gan Llywelyn awdurdod llwyr yn y Gororau (sef de-ddwyrain Cymru ac ardal y ffin â Lloegr), a bu ei frodry yn cynllwynio yn ei erbyn. Lleihawyd ei rym gan frenin newydd Lloegr, Edward y Cyntaf, yn 1277. Bum mlynedd yn ddiweddarach, lladdwyd Llywelyn mewn brwydr yng Nghilmeri ger Llanfair-ym-Muallt. O fewn blwyddyn diffoddwyd fflam annibyniaeth Cymru, a mab brenin Lloegr a aned yng Nghaernarfon, sef Edward yr Ail yn ddiweddarach, oedd tywysog nesaf Cymru.

O blith oriel enwogion Cymru, honnodd yr hanesydd diwylliannol Peter Lord mai'r cerflun o Llywelyn gan Henry Pegram gafodd yr effaith fwyaf ar ymwybyddiaeth y cyhoedd. Dynwaredwyd y cerflun gyda'i ddwrn caead gan ymgyrchwyr ifanc Cymdeithas yr Iaith Gymraeg.

Datgelodd y bleidlais gyhoeddus yn 1913 fod tad-cu Llywelyn ap Gruffudd, sef Llywelyn ap lorwerth, a elwir yn gyffredin yn Llywelyn Fawr, a geisiodd uno Cymru hefyd, yn ddewis mwy poblogaidd. Fodd bynnag, penderfynodd y beirniaid mai dim ond un tywysog Gwynedd oedd ei angen, ac roedd yr un a fu farw mewn brwydr yn hytrach nag yn ei wely yn fwy addas ar gyfer eu dewis thema o 'arwriaeth ac aberth'.



# HENRY VII AND BISHOP WILLIAM MORGAN

Spanning the Tudor century are Harri Tewdwr (Henry VII of England) and Bishop William Morgan. In the public ballot Henry had come in twenty-second place, but as he was often seen as the first Welshman to ascend the English throne (neither Edward II nor the Monmouth-born Henry V had sufficient credibility in this respect), siring a dynasty that established England's greatness, his inclusion in the Cardiff 'hall of fame' was unsurprising.

Born in Pembroke Castle in 1457, Henry spent his childhood and adolescence in South Wales, before he was forced to flee to Brittany when the Yorkist king, Edward IV, retook the throne from the Lancastrian, Henry VI. By the early 1480s, Henry was perhaps the most credible Lancastrian heir. In August 1485 he landed in Pembrokeshire, marched across Wales into England and defeated Richard III at Bosworth Field. Welsh bards celebrated Henry's ascent to the English throne as a restoration of the supremacy of the Welsh after centuries of subjugation, but this was wishful thinking. Henry reigned until 1509, but neither he, nor any of the Tudor monarchs who followed, set foot in Wales again.

Henry VIII presided over what became known as the 'Acts of Union' between England and Wales. These abolished the old distinction between the Principality and the March, extended English law to all of Wales, imposed the county system of local government and judicial administration, and gave the Welsh people parliamentary representation at Westminster.

Following the Henrician Reformation, it was recognised that enabling the Welsh to read the scriptures in their own language was an important guarantee of their fidelity. This explains the importance of William Morgan, who was born near Penmachno



in 1544/45. While vicar of Llanrhaeadr-ym-Mochnant, he was responsible for completing the translation of the Bible into Welsh.

This undertaking, more than any other, ensured that the Welsh language had a reasonable chance of survival over the centuries that followed. Morgan's Bible established the authority of Welsh as a written language, ensured that a widely available and much-praised text would circulate for generations to come, and was followed up by a successful new translation of the Book of Common Prayer in 1599. Morgan went on to be appointed Bishop of first Llandaff and later St Asaph, dying there in 1604, but it was his literary accomplishments that ensured his estimable place in Welsh historic memory.

Since 1916 only one royal statue has been erected in Wales: that of Edward, Prince of Wales, who later became Edward VIII, and then Duke of Windsor. Edward was also Chancellor of the University of Wales, and in that capacity his statue stands near the seafront in Aberystwyth. It has endured as chequered a history as its subject, being decapitated in 1976.



# HARRI'R SEITHFED A'R ESGOB WILLIAM MORGAN

Mae Harri Tewdwr (Harri'r Seithfed, Brenin Lloegr) ac Esgob William Morgan yn rhychwantu canrif y Tuduriaid. Roedd Harri wedi cyrraedd rhif 22 yn y bleidlais gyhoeddus, ond gan ei fod yn cael ei ystyried yn aml fel y Cymro cyntaf i fod yn Frenin Lloegr (nid oedd gan Edward yr Ail na Harri'r Pumed, a aned yn Nhrefynwy, ddigon o hygrededd yn hyn o beth), a chan iddo sefydlu llinach a sefydlodd fawredd Lloegr, nid yw'n syndod iddo gael ei gynnwys yn yr 'oriel o enwogion' yng Nghaerdydd.

Fe'i ganed yng Nghastell Penfro yn 1457, a threuliodd Harri ei blentyndod a'i lencyndod yn ne Cymru, nes iddo

gael ei orfodi i ffoi i Lydaw pan  
gipiodd y brenin lorcaidd  
Edward y Pedwerydd y  
goron o'r brenin  
Lancastraidd  
Harri'r Chweched.  
Erbyn dechrau'r  
1480au, mae'n  
bosibl mai Harri  
oedd yr etifedd  
Lancastraidd mwyaf  
creadwy. Glaniodd

yn Sir Benfro ym mis Awst  
1485, gan ymdeithio ar draws  
Cymru i mewn i Loegr a  
threchu Rhisiart y Trydydd  
ar Faes Bosworth. Datlhodd  
beirdd Cymru esgyniad Harri  
fel petai'r mab darogan  
wedi dychwelyd i adfer  
goruchafiaeth y Cymry wedi  
canrifoedd o ormes, ond  
breuddwyd gwrrach oedd  
hynny. Teyrnasodd Harri tan  
1509, ond ni ddychwelodd  
ef, nac unrhyw un o'r  
brehinoedd neu freninesau  
Tuduraidd a'i olynodd, i  
Gymru byth wedyn.

Harri'r Wythfed  
oedd y Brenin pan  
basiwyd y 'Deddfau



Uno' rhwng Cymru a Lloegr. Yn sgîl y deddfau hyn dilëwyd yr hen wahaniaeth rhwng y Dywysogaeth a'r Gororau, cyflwynwyd cyfraith Loegr i Gymru gyfan, sefydlwyd y system sirol o lywodraeth leol a gweinyddiaeth farnwrol, a chafodd pobl Cymru gynychiolaeth seneddol yn San Steffan.

Yn dilyn Diwygiad Harri'r Wythfed, cydnabuwyd bod galluogi'r Cymry i ddarllen yr ysgrythurau yn eu hiaith eu hunain yn ffordd bwysig o sicrhau eu ffyddlondeb. Mae hyn yn egluro pwysigrwydd William Morgan, a aned ger Penmachno yn 1544/45. Ef oedd yn gyfrifol am gwblhau'r gwaith o gyfieithu'r Beibl i'r Gymraeg tra oedd yn ficer yn Llanrhaeadr-ym-Mochnant.

Y weithred hon, yn fwy nag unrhyw beth arall, oedd yn gyfrifol am sicrhau bod gan yr iaith Gymraeg siawns weddol dda o oroesi dros y canrifoedd canlynol. Drwy Feibl William Morgan sefydlwyd awdurdod y Gymraeg fel iaith ysgrifenedig, gan sicrhau y byddai'r testun clodfawr a oedd ar gael yn eang yn cael ei ddarllen am genedlaethau i ddod, a dilynwyd hyn gan gyfieithiad newydd llwyddiannus o'r Llyfr Gweddi Cyffredin yn 1599. Wedi hynny penodwyd William Morgan yn Esgob Llandaf ac yna'n Esgob Llanelwy, gan farw yno yn 1604, ond ei gyflawniadau llenyddol fu'n gyfrifol am sicrhau ei safle o fri yng nghof hanesyddol y Cymry.

Dim ond un cerflun brenhinol a godwyd yng Nghymru ers 1916: sef cerflun o Edward, Tywysog Cymru, a ddaeth yn Edward yr Wythfed, ac yna'n Dug Windsor, yn ddiweddarach. Roedd Edward hefyd yn Ganghellor Prifysgol Cymru, a dyna pam bod cerflun ohono ar lan y môr yn Aberystwyth. Bu hanes y cerflun yr un mor lliwgar â'r dyn ei hun, a thorrwyd pen y cerflun ymaith yn 1976.



# DAFYDD AP GWILYM AND WILLIAM WILLIAMS ‘PANTYCELYN’

Wales is known internationally for its poetry and its music, whatever varieties they may take. Those seeking to represent the Welsh historic essence in sculpture sought examples from both the poetic and musical traditions.

Dafydd ap Gwilym (floruit 1330-50) was born in northern Cardiganshire around 1315, and is often regarded as Wales's greatest poet in its native language. He was born into a wealthy and well-connected family, and may have enjoyed a private income, supplemented by what he earned as a poet and bard in gentry households. His surviving verse amounts to over 150 poems, the majority concerned with romantic love. Acquainted with English, French and Latin, he was an innovator in poetic forms. His verse celebrated beauty, sexual desire, and the natural world, and is characterised by a lively humour and a revelling in the sensual.

The move from fourteenth-century hedonism to the spiritual piety of the eighteenth century is a leap both in time and mood. William Williams (1717-1791), known as ‘Pantycelyn’ after

the Carmarthenshire farm he inherited from his mother, was one of many people inspired by the preaching of Howell Harris to join the burgeoning Methodist movement. Following a schism in Welsh

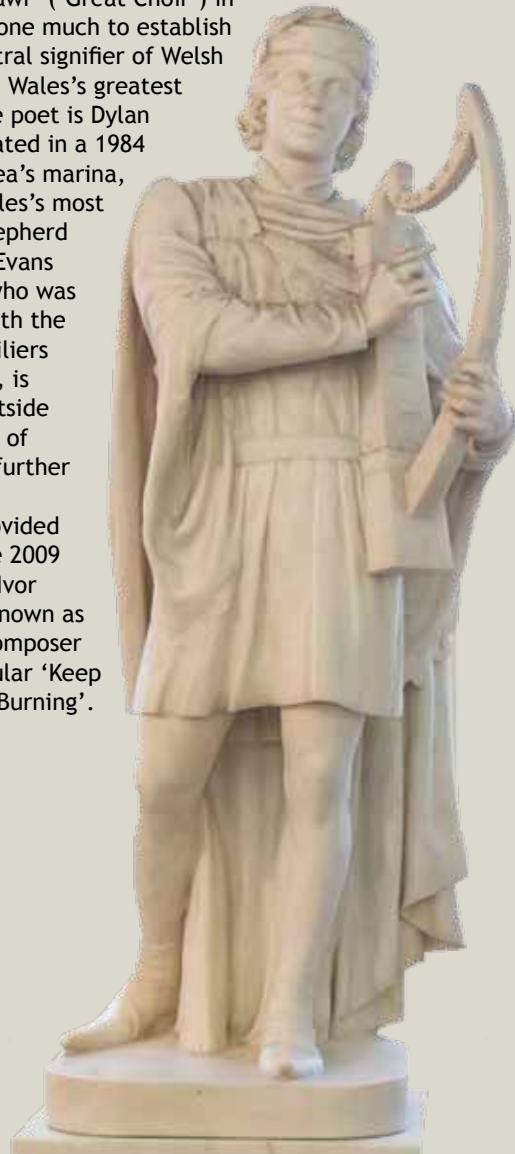
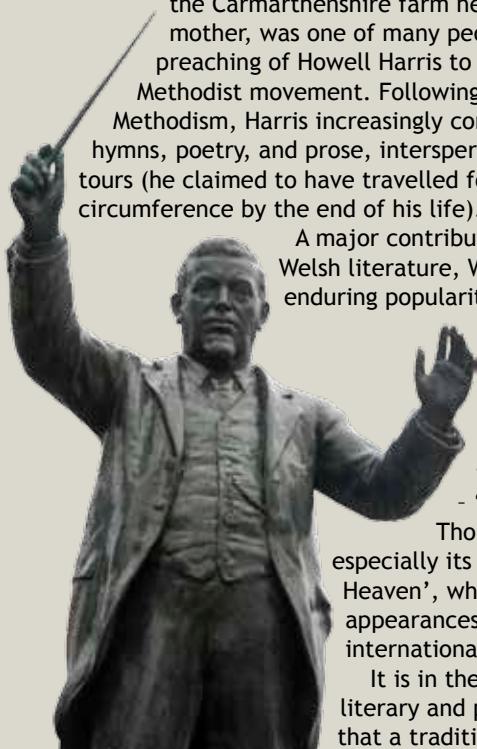
Methodism, Harris increasingly concentrated on writing hymns, poetry, and prose, interspersed with preaching tours (he claimed to have travelled four times the world's circumference by the end of his life).

A major contributor to the canon of Welsh literature, Williams Pantycelyn's enduring popularity stems from his hymns. His best-known hymn today is arguably the English translation of ‘Arglywydd, arwain trwy'r anialwch’ – ‘Guide Me, O

Thou Great Jehovah’, especially its chorus, ‘Bread of Heaven’, which makes regular appearances at Welsh rugby internationals.

It is in the sphere of the literary and performing arts that a tradition of Welsh historic

sculpture has most obviously persisted. The importance of choral music was signalled by the erection of a statue in Aberdare in 1920 to honour Griffith Rhys Jones, commonly known as ‘Caradog’ (d.1897), the conductor whose victories with the ‘Côr Mawr’ ('Great Choir') in the 1870s had done much to establish singing as a central signifier of Welsh popular culture. Wales's greatest English language poet is Dylan Thomas, celebrated in a 1984 statue in Swansea's marina, while one of Wales's most tragic poets, shepherd Ellis Humphrey Evans ('Hedd Wyn'), who was killed serving with the Royal Welsh Fusiliers at Ypres in 1917, is remembered outside his home village of Trawsfynydd. A further First World War resonance is provided in Cardiff by the 2009 statue of David Ivor Davies (better known as Ivor Novello), composer of the very popular ‘Keep the Home Fires Burning’.



Images left to right: statue of Griffith Rhys Jones ('Caradog'), Aberdare; statue of Dafydd ap Gwilym, Cardiff; statue of Hedd Wyn, Trawsfynydd; statue of William Williams, Cardiff

# DAFYDD AP GWILYM A WILLIAM WILLIAMS ‘PANTYCELYN’

Mae Cymru'n enwog yn rhngwladol fel 'gwlaid beirdd a chantorion' ar salw ffurf amrywiol. Dewisodd y rheini a oedd am gynrychioli naws hanes Cymru mewn cerfluniau engrheiffthiaw o'r traddodiad bardol a'r traddodiad cerddorol.

Ganed Dafydd ap Gwilym (a oedd yn ei flodau tua 1330-50) yng ngogledd Sir Aberteifi tua 1315, ac ystyri'r yn aml mai ef yw'r bardd Cymraeg gorau erioed. Fe'i ganed i deulu cyfoethog a dylanwadol, ac mae'n bosibl iddo dderbyn incwm preifat, a ategwyd gan yr hyn a enillai ar ei deithiau clera i blastai'r uchelwyr. Mae tua 150 o gerddi wedi goroesi, gyda'r rhan fwyaf ohonynt yn ymwneud â serch rhamantus. Roedd yn gyfarwydd â Saesneg, Ffrangeg a Lladin, ac roedd yn arloeswr o ran mesurau bardol. Roedd ei gerddi'n dathlu prydferthwch, chwant rhywiol a byd natur, a nodweddir ei ganu gan hiwmor bywiog ac ymhyfrydu mewn anlladrwydd.

Mae'r newid o hedoniaeth y bedwaredd ganrif ar ddeg i dduwioldeb ysbyrydol y deunawfed ganrif yn newid sylweddol o ran amser ac awyrgylch. Roedd William Williams (1717-1791), a elwir yn 'Pantycelyn' ar ôl y fferm yn Sir Gâr a etifeddodd gan ei fam, yn un o'r llawer o bobl a ysbyrydolwyd gan bregethu Hywel Harris i ymuno â'r mudiad Methodistaidd cynyddol. Yn dilyn sgism ym Methodistaeth Cymru, canolbwytiodd Harris fwyfwy ar ysgrifennu emynau, barddoniaeth a rhyddiaith, yn ogystal â theithiau pregethu (honnodd iddo deithio pellter a oedd yn cyfateb i deithio o amgylch y byd bedair gwaith erbyn diwedd ei fywyd).



Roedd Williams Pantycelyn yn gyfrannwr pwysig at ganon llenyddiaeth Cymru, ac mae ei boblogrwydd parhaus yn deillio o'i emynau. Gellid dadlau mai ei emyn fwyaf adnabyddus erbyn hyn yw'r cyfeithiad Saesneg o 'Arglywydd, arwain trwy'r anialwch' - 'Guide me, O Thou Great Jehovah', yn enwedig y gyrtgan, 'Bread of Heaven', sydd i'w chlywed yn aml yngema'u rygbi rhngwladol Cymru.

Mae traddodiad cerflunio hanesyddol Cymru wedi parhau ar ei amlycraf ym myd llên a'r celfyddydau perfformio. Fel arwydd o bwysigrwydd cerddoriaeth gorawl codwyd cerflun yn Aberdâr yn 1920 er anrhyydedd i Griffith Rhys Jones, a oedd yn fwy adnabyddus fel 'Caradog' (bu farw yn 1897), yr arweinydd.

Oherwydd ei fuddugoliaethau gyda'r 'Côr Mawr' yn y 1870au tybiwyd bod canu yn rhan ganolog o ddiwylliant poblogaidd Cymru. Bardd Saesneg mwyaf Cymru yw Dylan Thomas, a chodwyd cerflun er cof iddo ym marina Abertawe yn 1984, tra bo cerflun er cof am un o feirdd mwyaf trasig Cymru, y bugail Ellis Humphrey Evans ('Hedd Wyn') a laddwyd ar wasanaeth gyda'r Ffiwsilwyr

Brenhinol Cymreig yn Ypres yn 1917, i'w weld ar gyrrion Trawsfynydd, ei bentref genedigol. Ceir adlais pellach o'r Rhyfel Byd Cyntaf yng Nghaerdydd ar ffurf y cerflun a godwyd yn 2009 o David Ivor Davies (sy'n fwy adnabyddus fel Ivor Novello), cyfansoddwr y gân hynod boblogaidd 'Keep the Home Fires Burning'.

# OWAIN GLYNDŴR AND SIR THOMAS PICTON

Topping the public ballot in 1913 was Owain Glyndŵr (c.1359-c.1416), who remains a figure of enduring appeal. A landed aristocrat who had served England's Richard II in campaigns against the Scots, Glyndŵr fell out with Richard's usurper, Henry IV, and rose in revolt in 1400, being proclaimed Prince of Wales.

For the next twelve years, Glyndŵr battled Henry and his son (later Henry V) in what was as much a civil war as a war of national liberation. Early victories in the field and spectacular stormings of castles eventually gave way to prolonged guerrilla warfare. Parliaments were called, diplomatic overtures made to the French, but ultimately the English re-established their grip on Wales. Glyndŵr went into hiding, perhaps in Herefordshire, the mystery surrounding his disappearance holding out the enticing romance that he might one day return.

Choosing to celebrate Glyndŵr for 'statesmanship and martial prowess' five hundred years after his death did not

imply any rejection of Wales being part of the United Kingdom and British Empire. Rather, as for William Shakespeare (Henry IV, Part I) and for later generations, Glyndŵr could be seen as embodying the pride and fighting spirit of the Welsh, fusing this to a broader concern for the survival and distinctiveness of the Welsh nation.

A military leader from a later time, Sir Thomas Picton is probably the least well known today of the subjects of the Pantheon. Born in Haverfordwest in 1758, Picton joined the British army aged thirteen, and made his mark in campaigns in the Caribbean in the 1790s. Appointed Governor of Trinidad in 1797, he ruled with vigour and severity for six years, but falling out of favour with British liberals, he was found guilty of condoning the torture of a thirteen-year-old female suspect in a robbery.

Picton repaired his reputation with his valorous command of the 'Fighting Third' Division in the Peninsular War,

combining this with sitting as a Tory MP for Pembroke Boroughs. When Napoleon escaped from Elba, Picton hurried to join Wellington, and was killed leading his men at Waterloo on 18 June 1815. A monument bearing a statue of Picton was erected in Carmarthen in 1828, although the statue was later removed for structural reasons. Originally interred in a family vault in London, Picton's remains were moved to St Paul's Cathedral in 1859, the only Welshman buried there.

The selection of Picton as a subject for the Pantheon was controversial. He was nineteenth in the ballot, and appeared to be a man largely out of tune with the orthodox Liberal piety of Edwardian Wales. Yet by the time of the unveiling, with the 38th (Welsh) Division in action on the Western Front, he may have seemed an inspired choice.



Images left to right: *Battle of Waterloo* by William Sadler (1782-1839); statue of Owain Glyndŵr, Cardiff; 38th (Welsh) Division Memorial, Mametz Wood, France; statue of Sir Thomas Picton, Cardiff

# OWAIN GLYNDŴR A SYR THOMAS PICTON

Enillydd y bleidlais gyhoeddus yn 1913 oedd Owain Glyndŵr (tua 1359-tua 1416) sy'n parhau i fod yn arwr oesol. Roedd Glyndŵr yn dirfediannwr aristocrataidd a oedd wedi gwasanaethu brenin Lloegr Rhisiart yr Ail mewn ymgyrchoedd yn yr Alban. Nid oedd Glyndŵr ar delerau da ag olynnydd Rhisiart, Harri'r Pedwerydd, a chododd mewn gwrthryfel yn 1400, gan gael ei gyhoeddi'n Dywysog Cymru.

Bu Glyndŵr yn ymladd yn erbyn Harri a'i fab (Harri'r Pumed yn ddiweddarach) am y 12 mlynedd nesaf mewn ymgyrch a oedd yn rhywfath o ryfel cartref yn ogystal â bod yn rhyfel dros annibyniaeth genedlaethol. Cafwyd buddugoliaethau cynnar ar faes y gad a chipwyd cestyll yn feiddgar, ond yn raddol mabwysiadwyd dulliau rhyfela gerila. Cynullwyd seneddau, gwnaed ymdrechion i sefydlu cysylltiadau diplomataidd â Ffrainc, ond yn y pendraw adferodd y Saeson eu gafael ar Gymru. Aeth Glyndŵr ar herw, yn Swydd Henffordd o bosibl, gyda'r dirgelwch a oedd yn cwmpasu ei ddiflaniad yn cynnig gobaith y gallai ddychwelyd rhyw ddiwrnod.

Nid oedd dewis dathlu Glyndŵr am ei allu fel gwladweinydd a'i ddewrder milwrol bum can mlynedd ar ôl ei farwolaeth yn awgrymu bod Cymru'n gwrrhod bod yn rhan o'r Deyrnas Unedig a'r Ymerodraeth Brydeinig. Yn hytrach, fel yr awgrymodd William Shakespeare (Henry IV, Rhan I) a chenedlaethau diweddarach, gellid ystyried bod Glyndŵr yn cynrychioli balchder ac ysbryd ymladdgar y Cymry, gan gyfuno hyn â phryder ehangach yngylch parhad a natur unigryw y genedl.

Mae'n debyg mai arweinydd milwrol o oes ddiweddarach, Syr Thomas Picton, yw'r cerflun lleiaf adnabyddus heddiw ymhlieth oriel yr enwogion. Ganed Picton

yn Hwlfordd yn 1758, gan ymuno â byddin Prydain yn 13 oed, ac enillodd glod mewn ymgyrchoedd yn y Caribî yn y 1790au. Fe'i penodwyd yn Llywodraethwr Trinidad yn 1797 a rheolodd gydag egni a llymder am chwe blynedd, ond ar ôl colli ffafir Prydeinwyr rhyddfrydol, fe'i cafwyd yn euog o ganiatâu arteithio merch 13 oed a amheuwyd o ddwyn.

Adferodd Picton ei enw da drwy arwain yr adran a adwaenid fel 'the Fighting Third' yn Rhyfel Iberia, yn ogystal â chynrychioli Bwrdeistrefi Penfro fel Aelod Seneddol y Ceidwadwyr. Ar ôl i Napoleon



ddianc o Elba, aeth Picton ar frys i ymuno â Wellington, ac fe'i lladdwyd yn arwain ei fyddin yn Waterloo ar 18 Mehefin 1815. Codwyd cofeb a oedd yn cynnwys cerflun o Picton yng Nghaerfyddin yn 1828, er i'r cerflun gael ei symud oddi yno yn ddiweddarach am resymau strwythurol. Er iddo gael ei gladdu mewn claddgell deuluol yn Llundain, symudwyd olion Picton i Eglwys Gadeiriol St Paul's yn 1859, ac ef yw'r unig Gymro i gael ei gladdu yno.

Roedd Picton yn ddewis dadleuol ar gyfer oriel yr enwogion. Cyrhaeddodd safle rhif 19 yn y bleidlais, ac roedd yn ymddangos fel gŵr a oedd yn anghydwedol â duwioldeb Rhyddfrydol uniongred Cymru Edwardaidd. Er hynny erbyn i'r cerflun gael ei ddadorchuddio, gyda'r 38ain Adran (Gymreig) yn ymladd ar Ffryst y Gorllewin, gallai fod wedi ymddangos fel dewis ysbrydoledig.



# BOUDICCA AND OTHERS

The last statue in the Pantheon was commissioned in 1914. Boudicca (known then as Boadicea) had not been the most popular female subject (that was the Methodist hymn writer Ann Griffiths, followed by Llywelyn ap Gruffudd's daughter Gwenllian) but she was distinctive, and held to represent 'women and Ancient Britain'.

The problem was that Buddug, to give her name the Welsh variant, had little or no connection with Wales. Queen of the Iceni, she ruled over much of East Anglia at the time of Julius Caesar's invasion of Britain. In about 60 or 61 she led a revolt against the Romans which annihilated an estimated 70,000 soldiers and civilians in Colchester, London and St Albans. The rebellion ended in a military defeat in the English Midlands, in which 80,000 Britons may have died. Boudicca probably took her own life shortly afterwards.

That the inclusion of a statue of a female subject was an afterthought, and that the subject was only very loosely Welsh, is indicative of the subordinate status of women in Welsh society, both historically and at the time. Women's right to the parliamentary franchise had still not been conceded when the statues were unveiled in 1916. To date, the only other statue of a named female in Wales is that in Wrexham of Queen Victoria (who, unlike Boudicca, definitely visited the country), unveiled in 1905.

A different perspective on the absences from the Welsh Pantheon was provided by the Liberal politician Tom Ellis's 1892 address, 'The Memory of the Kymric [or 'Cymric', meaning Welsh] Dead'. Ellis (who died in 1899 and whose statue was unveiled at Bala in 1902, a swift turnaround testifying to his own immense popularity and promise) identified four

categories of Welsh hero. The first was those who had 'worked for the national existence and unity of Wales', and included Hywel Dda, Llywelyn ap Gruffudd and Owain Glyndŵr. The second, 'those who ... have borne witness to the relations of man to God', included the Puritan John Penry and the educationalist Griffith Jones (Llanddowror). A third had 'striven to interpret nature and the relations of man to nature', and included Dafydd ap Gwilym and the painter Richard Wilson. But Ellis's final category, 'those who have pondered over the outlook for the social well-being of man, of the relation of man to man, the bearers of Neges Cymru [the message of Wales]', included just one candidate: a 'strong, strenuous, fertile-brained' Robert Owen



(1771-1858), industrialist, cooperator and utopian socialist, whom Ellis ranked alongside Plato and Sir Thomas More. Although Owen's adult relationship with Wales was tenuous, a statue of him was eventually unveiled in his native Newtown in 1956.



Images left to right: statue of Robert Owen, Newtown; statue of Boudicca, Cardiff; statue of Tom Ellis, Bala; detail, statue of Boudicca, Cardiff

# BUDDUG AC ERAILL

Comisiynwyd y cerflun olaf yn 1914. Nid Buddug oedd y fenyw fwyaf poblogaidd yn y bleidlais (yr emynydd Methodistaidd Ann Griffiths gafodd yr anrhydedd hwnnw, ac yna Gwenllian, ferch Llywelyn ap Gruffudd) ond tybiwyd bod Buddug yn cynrychioli menywod a Phrydain fore.

Y broblem oedd mai prin oedd cysylltiadau Buddug â Chymru, os o gwbl. Buddug oedd Brenhines llwyth yr Iceni, gan reoli dros ran helaeth o Ddwyrain Anglia ar adeg goresgyniad Iŵl Cesar. Yn y flwyddyn 60 neu 61 arweiniodd wrthryfel yn erbyn y Rhufeiniaid a laddodd tua



70,000 o filwyr a dinasyddion yng Nghaer Colun, Llundain a St Albans. Trechwyd y gwrthryfel ar faes y gad yng nghanolbarth Lloegr lle y lladdwyd tua 80,000 o Frythoniaid, o bosibl. Mae'n debyg i Buddug gyflawni hunan-laddiad yn fuan wedyn.

Ôl-ystyriaeth oedd cynnwys cerflun o fenyw, ac mae hynny a'r ffaith mai prin oedd ei chysylltiadau â Chymru yn arwydd o statws israddol menywod yn y gymdeithas Gymreig, yn hanesyddol ac ar y pryd. Nid oedd gan fenywod yr hawl i bleidleisio mewn etholiadau seneddol pan ddadorchuddiwyd y cerfluniau yn 1916. Hyd hynny, yr unig gerflun o fenyw benodol yng Nghymru oedd y cerflun yn Wrecsam o'r Frenhines Fictoria (a oedd, yn wahanol i Buddug, yn bendant wedi ymweld â'r wlad), a ddadorchuddiwyd yn 1905.

Cafwyd safbwyt gwahanol ar yr absenoldebau o Oriel Enwogion Cymru gan y gwleidydd Rhyddfrydol Tom Ellis mewn arraith o'r enw 'The Memory of the Kymric Dead' yn 1892. Nododd Ellis (a fu farw yn 1899, ac y dadorchuddiwyd cerflun ohono yn y Bala yn 1902, sy'n dystiolaeth o'i boblogrwydd sylweddol) bedwar categori o arwyr Cymreig. Y categori cyntaf oedd y rheini a oedd wedi gweithio i sicrhau bodolaeth genedlaethol ac undod Cymru, ac a oedd yn cynnwys Hywel Dda, Llywelyn ap Gruffudd ac Owain Glyndŵr. Roedd yr ail categori, sef y rheini a oedd wedi tystio i berthnasau dyn â Duw, yn cynnwys y Piwritan John Penry a'r addysgwr Griffith Jones (Llanddowror). Roedd y trydydd categori wedi ceisio dehongli natur a pherthnasau dyn â natur, ac yn cynnwys Dafydd ap Gwilym a'r arlunydd Richard Wilson. Ond roedd categori olaf Ellis, sef y rheini a oedd wedi myfyrio ar ragolygon

lles cymdeithasol dyn, ar berthynas dyn â dyn, cenhadon Neges Cymru, yn cynnwys un enwebai yn unig sef Robert Owen (1771-1858), a ddisgrifiwyd gan Ellis fel 'strong, strenuous, fertile-brained', diwydiannwr, cydweithredwr a sosialydd iwtapaidd, yr oedd Ellis yn ei ystyried fel crystal gŵr â Plato a Syr Thomas More. Er mai prin oedd cysylltiadau Owen â Chymru pan oedd yn oedolyn, o'r diwedd codwyd cerflun ohono yn ei dref enedigol, y Drenewydd yn 1956.

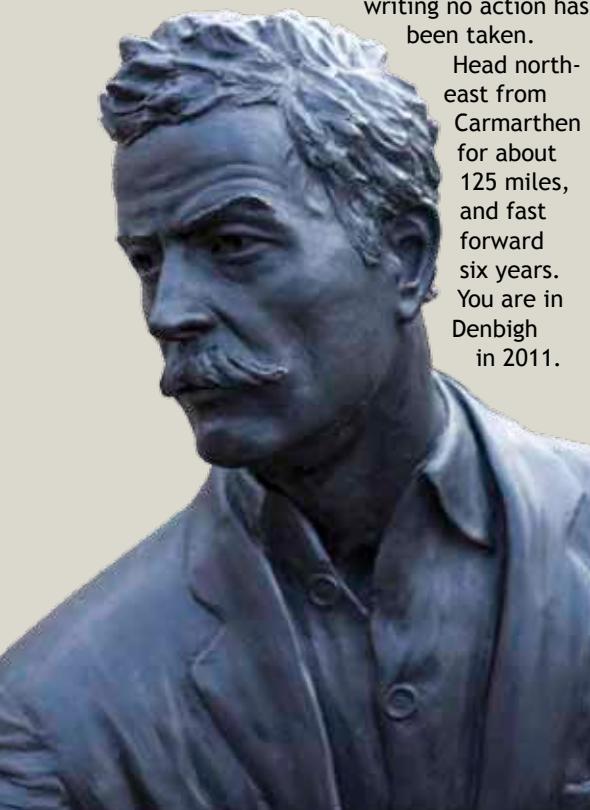


# THE PARADISE OF THE BRAVE

In 2005, Gwynfor Evans, former President of the Welsh Nationalist Party Plaid Cymru, and its first MP, died at the age of ninety-two. Although born in Barry, Evans's strongest associations were with Carmarthen, which he had represented in Parliament. Shortly after Evans's death, the suggestion was made in the magazine Cambria that a statue be erected in his memory, located in Nott Square. The problem? The presence of an 1851 statue of Sir William Nott, hero of the first Anglo-Afghan War (1838-42). Cambria suggested that Nott's statue - 'a wholly inappropriate symbol of the new Wales, remembering, as it does, a footnote from a largely discredited imperial past' - should be removed. At the time of

writing no action has been taken.

Head north-east from Carmarthen for about 125 miles, and fast forward six years. You are in Denbigh in 2011.



In front of the town's library a new statue has been unveiled. It is of the explorer Henry Morton Stanley, born in 1841 in the town with the name John Rowlands. Stanley is famous for the words, 'Dr Livingstone, I presume?', uttered on encountering the Scottish missionary on the shores of Lake Tanganyika in 1871. To contemporaries he was 'the Napoleon Bonaparte of African exploration' but to many today he is infamous for the brutality which accompanied his ventures. The statue is controversial. Is it also 'a footnote from a largely discredited imperial past'?

These examples are further evidence that commemorating the past is never a simple matter. As we have seen in this booklet, few lives are so blameless or laudable as to be entirely free from the stains of controversy. A concentration on 'great men' elevates the exceptional, isolates the individual from his or her social context, and risks neglecting the contribution made by thousands - hundreds of thousands - of ordinary people.

Perhaps this is why there has been a shift in recent times towards 'collective' statuary: still individual figures, but representing occupations, communities, and ideals. In Tonypandy in the Rhondda Fawr, there is the miner and his family; outside Newport's Westgate Hotel, there are sculptures symbolising the values of the Chartist movement; and in Cardiff Bay, the area's multicultural heritage is beautifully captured in 'People Like Us'. The historical record here is more pliable: we sense the best resonances of these sculptures, rather than fixate on a politically incorrect detail from ages past.

What this brief investigation of Welsh historic statuary has shown is that any form in which the history of a people is represented is of necessity selective and challenging. This is because history is fluid: its meanings never fixed, its interpretation always a matter for debate.



# AFALLON Y DEWRION



Yn 2005 bu farw Gwynfor Evans, cyn-lywydd Plaid Cymru a'i Haelod Seneddol cyntaf, yn 92 oed. Er iddo gael ei eni yn y Barri, roedd gan Evans gysylltiad cryf â Chaerfyrddin, sef yr etholaeth a gynrychiolwyd ganddo yn y Senedd. Yn fuan ar ôl marwolaeth Evans, awgrymwyd yn y cylchgrawn Cambria y dylid codi cofeb iddo yn Sgwâr Nott. Y broblem? Y ffaith bod cerflun yno eisoes o Syr William Nott, arwr rhyfel cyntaf Prydain yn Afghanistan (1838-42). Awgrymodd Cambria y dylid dymchwel y cerflun o Nott gan ei fod yn symbol anaddas o'r Gymru newydd, gan ei fod yn coffáu troednodyn o'r gorffennol ymerodrol sydd dan anfri i raddau helaeth. Ni chymerwyd unrhyw gamau hyd yn hyn.

Ewch i'r gogledd-ddwyrain o Gaerfyrddin am tua 125 o filltiroedd, ac ewch ymlaen chwe mlynedd. Rydych yn Ninbych yn 2011. Dadorchuddiwyd cerflun newydd o flaen llyfrgell y dref. Cerflun ydyw o'r fforiwr Henry Morton Stanley, a aned yn y dref yn 1841 gyda'r enw John Rowlands. Mae Stanley yn enwog am adrodd y geiriau 'Dr Livingstone, I presume?' wrth gyfarfod â'r cennad Albanaidd ar lannau Llyn Tanganyika yn 1871. Roedd Stanley yn enwog i'w gyfoedion fel 'Napoleon Bonaparte y maes fforio yn Affrica', ond bellach mae ganddo enw drwg oherwydd ei greulondeb tuag at y brodorion. Mae'r cerflun yn ddadleuol. A yw hefyd yn 'droednodyn o'r gorffennol ymerodrol sydd dan anfri i raddau helaeth'?

Mae'r engrifftiau hyn yn dystiolaeth bellach nad yw coffáu'r gorffennol byth yn beth syml. Fel y gwelwyd yn y llyfrlyn hwn, prin yw'r bobl sydd yn gwbl rydd o ymddygiad dadleuol. Mae canolbwytio ar 'wŷr o fri' yn dyrchafu'r eithriadol, yn ynysu'r unigolion o'u cyd-destun cymdeithasol, ac yn peri'r risg o ddiystyr u'r cyfraniad a wnaed gan filoedd - os nad cannoedd ar filoedd - o bobl gyffredin.

Efallai mai dyna pam bod newid tuag at gerfluniau 'cyfunol' yn ddiweddar: cerfluniau o ffugrau unigol o hyd, ond yn cynrychioli

galwedigaethau, cymunedau a delfrydau. Yn Nhonympandy yn y Rhondda Fawr, ceir cerflun o'r glöwr a'i deulu; ceir cerfluniau sy'n cynrychioli gwerthoedd mudiad y Siartwyr y tu allan i westy'r Westgate yng Nghasnewydd; ac ym Mae Caerdydd, cynrychiolir treftadaeth amlddiwylliannol yr ardal gan y cerfluniau 'Pobl Fel Ni'. Mae'r cofnod hanesyddol yn fwy hyblyg yma: rydym yn gweld yr ochr orau o'r cerfluniau hyn, yn hytrach na chanolbwytio ar fanylion gwleidyddol-anghywir o'r oesoedd a fu.

Mae'r ymchwiliad byr hwn i gerfluniau hanesyddol Cymru wedi dangos bod unrhyw ddull o gynrychioli hanes cenedl o reidrwydd yn ddewisol ac yn heriol. Mae hyn oherwydd bod hanes yn ansefydlog: nid yw ei ystyron yn sefydlog, a gellir bob amser dadlau dros y ffordd o'i ddehongli.



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Gallwch wneud un cwrs i ddechrau mewn maes sydd o ddiddordeb i chi neu bwnc sy'n berthnasol i'ch swydd, neu eich gyrrfa yn y dyfodol. Ac os hoffech, gallwch ddilyn rhaglen sy'n arwain at gymhwyster fel dystysgrif, diploma neu radd.

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Mae ein rhaglen o **Grysiau Cychwyn** fel *Deall y celfyddydau*, wedi'i chynllunio'n benodol i'ch helpu i ddatblygu eich sgiliau dysgu a magu eich hyder - mae hyn yn berffaith i ddysgwyr newydd.

## Cyrsiau Cychwyn:

### **Deall y celfyddydau (Y180)**

Mae *Deall y celfyddydau* yn cyflwyno rhai o'r syniadau a'r ffyrdd o feddwl allweddol sydd ynghlwm wrth astudio'r celfyddydau a'r dyniaethau. Byddwch yn dysgu am farndoniaeth, hanes a chelf ac yn datblygu amrywiaeth o sgiliau astudio ar yr un pryd. Nid oes angen unrhyw brofiad blaenorol o astudio arnoch; y cyfan sydd ei angen yw diddordeb yn y celfyddydau a brwd frydedd i ddysgu mwy.

## Cyrsiau byr:

### **Gwlad fach, hanes mawr: themâu yn hanes Cymru (A182)**

Sut mae gwlad heb annibyniaeth wleidyddol yn meithrin hunaniaeth? Beth yw'r rôl hanes a haneswyr o ran llunio atgofion a hunaniaeth genedlaethol? Mae'r cwrs yn cyflwyno themâu a dulliau a ddefnyddir i ddeall hanes Cymru. Bydd cyfres o astudiaethau achos diddorol yn datblygu eich dealltwriaeth o hanes Cymru, crefft yr hanesydd a rhai o'r ffyrdd y caiff hunaniaethau cenedlaethol eu llunio. *Cyflwynir y cwrs hwn ym mis Ebrill a mis Hydref 2012 (gyda dyddiadau cau i gofrestru ym mis Mawrth a mis Medi).*

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Bydd y cwrs hwn yn ymestyn eich dealltwriaeth o agweddu craidd ar Gymru gyfoes drwy ymchwilio i gysyniadau sy'n ymwneud â gwyddorau cymdeithasol fel diwylliant, cymdeithas, yr economi a gwleidyddiaeth. Erbyn diwedd y cwrs, bydd gennych ddealltwriaeth drwyndl o genedl sy'n newid a'r sgiliau fydd eu hangen arnoch i astudio ymhellach.

## Cyrsiau lefel 1:

### **Croeso: Cymraeg i ddechreuwyr (L196)**

Mae *Croeso: Cymraeg i ddechreuwyr* yn rhoi'r sgiliau i chi siarad a deall Cymraeg syml mewn cyd-destun pob dydd drwy fynd â chi drwy amrywiaeth eang o sefyllfaoedd ymarferol; mae hefyd yn ystyried agweddu ar gymdeithas a diwylliant Cymru. Nid oes angen unrhyw wybodaeth flaenorol o'r Gymraeg.

### **Y celfyddydau ddoe a heddiw (AA100)**

Mae'r cwrs eang hwn yn cyflwyno astudio lefel prifysgol i chi yn y celfyddydau

ar draws amrywiaeth o feisydd pwnc, gan gynnwys hanes, hanes celfyddyd, athroniaeth, astudiaethau clasurol, hanes gwyddoniaeth, astudiaethau crefyddol, cerddoriaeth a Saesneg. Mae'n seiliedig ar bedair thema: Enw da, Traddodiad ac Anghytundeb, Sefyllfaoedd Diwylliannol, a Lle a Hamdden.

## Cyrsiau lefel 2:

### **Archwilio hanes: o'r cyfnod canoloesol i'r cyfnod modern 1400-1900 (A200)**

Mae'r cwrs hwn yn gyflwyniad amrywiol ac eang i astudiaeth hanesyddol, yn cwnpasu Ffrainc yn y bymthegfed ganrif ar ddeg, Bwrgwyn a Lloegr yn ystod y Rhyfel Can Mlynedd; y Diwygiad Protestannaidd yn yr unfed ganrif ar bymtheg; rhyfeloedd cartref Ynysoedd Prydain yn yr ail ganrif ar bymtheg; caethwsiaeth a thaesogaeth ym myd yr Iwerydd yn y ddeunawfed ganrif a'r bedwaredd ganrif ar bymtheg; datblygiad cenedl-wladwriaethau yng ngorllewin Ewrop ar ôl y Chwyldro Ffrengig; ac imperialaeth Ewropeaidd yn Africa.

### **Yr Oes Oleuedig i'r Cyfnod Rhamantaidd tua 1780-1830 (A207)**

Wrth wraidd y cwrs hwn, sydd wedi'i gynllunio i roi dealltwriaeth feirniadol o'r cyfnod ffurfiannol hanfodol hwn yn hanes modern Ewrop, mae amrywiaeth o destunau Ewropeaidd sy'n gysylltiedig â'r cyfnod pontio rhwng yr Oes Oleuedig a'r Cyfnod Rhamantaidd. Ymhlieth y testunau mae cerddoriaeth, ysgrifau athronyddol a gwyddonol, dogfennau hanesyddol, barddoniaeth, gwaith paentio, a phensaerniath.

### **Meistr y Celfyddydau mewn Hanes (A825)**

Mae ein rhaglen feistr yn eich cyflwyno i faes astudio hanes lleol a rhanbarthol. Mae'r cwrs yn archwilio hanes lleol yn y gwahanol wledydd sy'n rhan o'r DU

ac yn datblygu'r sgil allweddol o ddod o hyd i ffynonellau mewn archifau ac ar y Rhyngrwyd. Mae ail hanner y rhaglen yn gyfle i chi ddilyn eich diddordeb eich hun drwy ddewis modiwlau ar amrywiaeth o bynciau hanesyddol, gan gynnwys hanes Cymru.

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Beth bynnag y byddwch yn penderfynu ei wneud, rydym yn gefn i chi bob cam o'r ffordd ac ni fyddwch byth ar eich pen eich hun. Cewch gymorth un-i-un heb ei ail gan eich tiwtor mewn llawer o gyrsiau, a gallwch gysylltu ag ef dros y ffôn, e-bost neu wyneb yn wyneb. Bydd eich tiwtor yn rhoi cyngor ac arweiniad i chi drwy gydol eich astudiaethau, a bydd yn rhoi adborth unigol i chi ar eich datblygiad. Bydd eich Canolfan Ranbarthol hefyd wrth law i ateb unrhyw gwestiynau a llai fod gennych.

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## DYSGU AGORED

Gwefan dysgu am ddim fwyaf y DU gan y Brifysgol Agored. Mae toreh o wybodaeth am Gymru a hanes Cymru ar gael yn [open.edu/openlearn/storyofwales](http://open.edu/openlearn/storyofwales)

## Y BRIFYSGOL AGORED YNG NGHYMRU

Mae pobl wrth eu bodd yn astudio gyda'r Brifysgol Agored yng Nghymru - dyma pam eu bod yn ei henwi fel prifysgol orau Cymru yn rheolaidd o ran boddhad cyffredinol myfyrwyr. Mae dros 10,000 o fyfyrwyr o bron pob cymuned yng Nghymru yn astudio gyda'r Brifysgol Agored, felly ni yw prif ddarparwr astudiaethau israddedig rhan amser y wlad. Am ragor o wybodaeth ewch i [www.openuniversity.co.uk/wales](http://www.openuniversity.co.uk/wales)



This map shows the places mentioned in this booklet. The county names and boundaries are those that were in use until the Local Government Act of 1972.

Mae'r map hwn yn dangos y lleoedd a enwyd yn y llyfrym hwn. Nodwyd yr enwau a'r ffiniau sirol a ddefnyddiwyd hyd at Ddeddf Llywodraeth Leol 1972.